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A METAPHYSICAL CHART

WITH EXPLANATION

By LEANDER EDMUND WHIPPLE

SECOND EDITION.—REVISED

NEW YORK:
PUBLISHED BY THE AUTHOR

1892.

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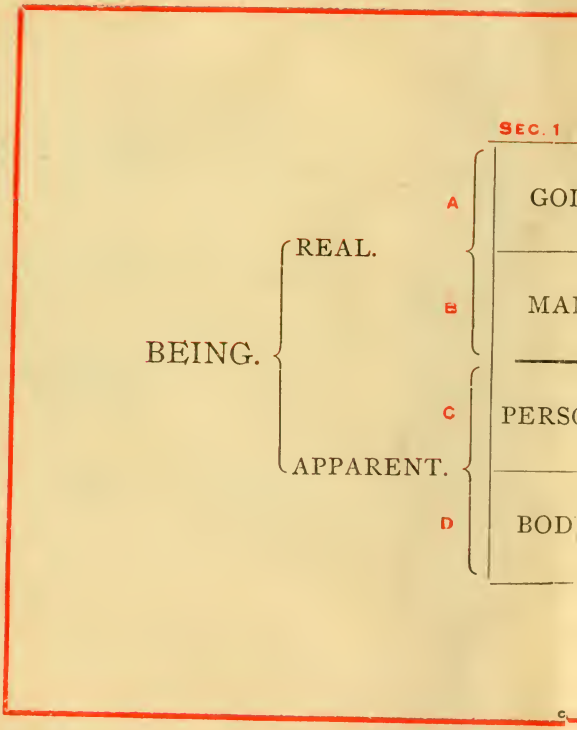
SEC. 1
BEING.
REAL.
APPARENT.
A
B
C
D
GOI
MAI
PERSO
BOD

		SEC. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21		22	23	24	25	26	27	28	29	
BEING.	REAL.	A	GOD.	SPIRIT.	Creator.	MIND. Infinite.	Cause.	PRINCIPLE.	Substance.	Reality.	Subsistence.	Truth.	Wisdom.	INTELLIGENCE.	Light.	Love.	Life.	GOOD.	Divinity.	LAW.	Order.	FORCE.	Centre.	•	ENERGY.	POWER.	Calm.	Peace.	WILL. Divine.	Sufficiency.	Will Spiritualized in	CHRIST.	
		B	MAN.	SOUL. Spiritual.	Creation.	IDEA. Infinite Thought.	Effect.	Manifestation.	Reflection.	Expression.	Existence.	Conception.	Understanding.	KNOWLEDGE.	Ray of Light.	Faith.	Breath.	Perception.	Religion.	REVELATION. Law revealed.	Obedience.	MOTION.	Circumference.	◯	ACTION.	STRENGTH.	Confidence.	Trust.	Prayer.	Aspiration.	Individualized in	Jesus.	
	APPARENT.	C	PERSON.	SENSE. Imagination.	Dream.	SELF. Separation.	Abstraction.	Personification.	Inversion.	Appearance.	Deception.	Misconception.	Misunderstanding.	Ignorance.	Refraction.	Pride.	Belief.	Perversion.	Theology.	Mythology.	Violation.	Vibration.	Radius.	—	Inaction.	Weakness.	Agitation.	Doubt.	Desire.	Supplication.	Personalized in	DEVIL. Sensation.	
		D	BODY.	MATTER. Physical Things.	IMAGE. Object.	Idol.	Result.	Phenomenon.	Shadow.	Illusion.	Delusion.	Error.	Foolishness.	Imbecility.	*Darkness.	†Hate.	Death.	‡Evil.	Atheism.	Idolatry.	Chaos. (Confusion.)	Disintegration.	End.	⌒	Crystallization.	Impotence.	Passion.	Fear.	Lust.	Want.	Materialized in	ADAM. Earth	

* Absence of Light. † Absence of Love. ‡ Absence of Good.
Lack of Comprehension.

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30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60
FATHER	Sphere.	WHITE	INDIVIDUAL.	ONE. The Whole ALL	BEING.	Metaphysics.	Spirituality.	Substance.	Light.	Presence.	Reality.	Perfect.	Infinite.	Immortal.	Celestial.	Immutable.	Eternal.	Divine.	Internal.	Entity.	Eternity.	Freedom.	Weal.	Content.	Joy.	Ease.	Health	Harmony	Heaven (High)	The Real, or HIGHER SELF Tendency up
SON.	Circle.	Violet. Indigo. Blue.	Individuality.																											
RODIGAL	Line.	Green Yellow. Orange.	PERSON	Nothing.	SEEMING.	Physics.	Materiality.	Shadow.	Darkness.	Absence. (Lack.)	Appearance.	Imperfect.	Finite.	Mortal.	Terrestrial.	Mutable.	Transitory.	Human.	External.	Nonentity.	Time (Limit.)	Bondage	Woe.	Discontent.	Sorrow.	Disease.	Sickness	Discord	Hell (Low.)	The Unreal, or LOWER SELF Tendency down
Husks.	Point.	Red BLACK.	Personality.																											

A

METAPHYSICAL CHART

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To those who seek truth through knowledge of principles, this book is hopefully inscribed.

Principles are the foundation of correct Theories.

PREFACE TO THE SECOND EDITION

This chart was originally prepared for class use in teaching theoretical metaphysics. Its objective feature is the presentation in relative position, of words in common use expressive of the Elements and Attributes of Being, both real and assumed, and of the various phases of Life activities, in suitable form to convey to inquiring minds the idea described by the root meaning of each word, as well as to express its true relation to each other idea.

The first edition was so well received by those engaged in metaphysical research that, in revising for a second edition, it has been thought best to add a partial explanation suggestive of the variety of ways in which it can be used to develop thought. This is calculated to render clear the conception of many metaphysical principles and truisms, which in ordinary use of the English language remain obscure, as well as to clear away erroneous opinions in regard to life principles, which act as obstructions to the full enjoyment of health, thus rendering the chart of service to metaphysical students of all schools.

The chart itself can only contain essential words relatively placed, to

lead the student in his own thought action from one idea to another, leaving him with a clear comprehension of the relation existing between the ideas examined. The explanation given in this edition will help to familiarize the student with the general plan, which is all that has been attempted in the present work. Full detailed explanation of the possible uses of this chart, with elucidation of all the problems involved, would fill a volume much too large for immediate publication. The manuscript of such a work is now in preparation and will be published in due course of time.

In the author's course of Instruction in Metaphysical Healing, the chart

is used as the foundation on which to build a permanent knowledge of theory, and has proved to be of great value in making difficult problems clear. The idea resting back of each word is explained singly and in its association with each other idea, bringing to light its own office and object in the construction and continuance of the Universe on each and every plane of consciousness—physical, mental and spiritual.

As a help to immediate realization of principles for practical use in the act of treating patients, it is believed to have no equal in any printed publication.

In its present form it is designed to be a valuable acquisition to every collection of Metaphysical literature, and

of inestimable value to every student in similar lines, as well as a ready help to all who in any way practice mental healing.

For shortcomings, which seem inevitable under the present degree of illumination, the author asks the reader's kind indulgence. In future revisions every effort will be made to keep pace with the growth of knowledge, in clearer understanding of principles which in their breadth cover the entire field of human knowledge.

L. E. W.

New York, July, 1892.

Conscious reality is the one living BEING.

A METAPHYSICAL CHART.

EXPLANATION.

BEING is the subject which this chart is written to elucidate.

Being is the One conscious reality of the Universe.

The word Universe is here used in its broadest possible sense, extending to the spiritual or living, and including all actual reality.

For examination the subject is divided into two parts, each of which holds an important position in man's understanding of the problem of life; each possesses characteristics and

qualifications peculiar to itself and exclusive of the other.

The entire subject is BEING:

Part First is described as Real Being, which upon close examination is seen to possess all possible qualifications of absolute unconditioned reality.

Part Second is described as Apparent Being. On impartial examination it is distinctly seen that nothing which is classified in this part possesses any of the absolute unconditioned qualities of the first, or bears any strictly true relation to it; but on the contrary that each and every idea here expressed is conditional and relative only—not in any sense permanent, but constantly changing and

passing from view, it being in fact in some degree different in the conscious recognition of every observer. This suggests that it may be more the result of personal consciousness than a state of actual independent reality.

Part First, therefore, represents BEING—that which is; while Part Second represents SEEMING—that which appears or seems to be, but since it is always changing it never is strictly what it seems to be.

To learn the nature of and difference between Being and Seeming, what each part of Being is and what position it really occupies in the sphere of living activity, is the object of metaphysical investigation and the purpose for which this chart is written.

The body of the chart is drawn in four divisions, viz.: Divisions A, B, C and D, and in Sixty Sections, numbered respectively 1 to 60.

Each Division, therefore, is in sixty Sections, each of which is a word descriptive of such part of Being as is represented by that Division.

Each of the first thirty-two Sections also has four Divisions, each word of which bears direct relation, either real or seeming, to all of the others. In Section 33 and succeeding Sections, Divisions A and B unite in one part, explained by one word which describes the quality or character of each and of both combined.

Divisions A and B constitute Part First of the chart: BEING—Reality.

Divisions C and D constitute Part Second of the chart: SEEMING—Appearance.

That which *seems* to be, inevitably seems to be *real*; that is what the Seeming is—a seeming reality. If it seemed to be a Seeming it would not continue to appear, but would disappear and vanish as any illusion when the truth about it is discovered; therefore, Seeming Being requires the most careful investigation possible to give, in order to learn the absolute truth about it; even more so than the real, because man's intuitive nature makes it quite easy for him to take the Real on faith, as it were, while still clinging to the illusions of the Seeming, thereby confounding his

theories and confusing his reasoning faculties.

It is claimed for the plan of arrangement of words in this chart that each word in its true root meaning belongs absolutely in the division in which it is placed, although it may be interchanged between Sections and occupy other sectional positions in the same division often with equally good effect. This rule holds good with possibly an occasional exception in Divisions C and D.

In no instance can any word in either of the divisions of either part be removed to the other part without stating a false premise, which if logically followed to its limits will disappear in nothingness, as will any falsity

when forced to its final limits; hence, to group together in mind the ideas expressed by the words used in any one division, understanding what part of Being that division represents, is to learn the ideas which constitute that part of Being, to understand its qualifications and to know its real nature. This rule holds good absolutely in regard to all divisions.

The final results of repeated demonstration prove the correctness of any theory, and it has been repeatedly proved that the understanding of all the activities of Being as represented by the nature and relation of all four divisions of this chart, develops in every mind possessing that understanding, the power to so control the

forces of mental concentration as to perform the act of mental healing with scientific accuracy and universality of application.

DIVISIONS.

There are two ways to read direct problems from the face of the chart in consecutive words:

First—In divisions from left to right, which may also be re-read back again from right to left, thus producing varying combinations of ideas all within the same subject and bearing strict relation to each other, no matter what the combination may be or what portion of the division is read. Thus the wholeness, evenness and perfection expressed in this division may be comprehended; in this wholeness lies an

entire explanation of the One Essential Being, which is the fundamental subject of Metaphysics, as of all science.

EXAMPLE.

Division A, Section 1: God,—real Being; read to Section 2, and we have the statement GOD is SPIRIT.

Sections 2 and 3: SPIRIT is CREATOR.

Sections 1 to 3 inclusive: GOD, SPIRIT, is the CREATOR;—all are real.

Sections 1 to 4 inclusive: GOD, the spiritual Creator, is MIND; Infinite mind. 1 to 5 inclusive: GOD, the one spiritual creative MIND, is CAUSE; the one infinite Cause of all that is.

God [1], Infinite Mind [4], the one Spiritual [2] CAUSE [5] is PRINCIPLE [6]; the one fundamental principle of Being. The ALL of living reality.

Sections 2 and 6: SPIRIT is PRINCIPLE;—real living principle.

Sections 1, 2 and 6: God, Spirit, is the Principle of all things.—Actual life.

Sections 2, 6 and 7: Spiritual principle is SUBSTANCE; that which stands under or underlies all reality.

Sections 7, 2, 6 and 8: the Substance of spiritual Principle is Reality; the one eternal reality of the universe; and so on through all sections.

The first word in any section may be coupled with the first in Division A, forming an affirmative statement which will truthfully and undeniably express some fact of Being; *e. g.*, Division A, Sections 1 and 12, God is Intelligence. The same rule will hold good taking Section 2 for the

first, and coupling any other section with it; *e. g.*, 2 and 7, SPIRIT is SUBSTANCE; 2 and 15, SPIRIT is LIFE.

Most words in the same division can be interchanged in this manner, resulting in excellent Metaphysical development; *e. g.*,

Sections 12 and 13, Intelligence is Light, or *vice versa*.

Sections 15 and 6, Life is Principle.

Sections 13 and 20, Light is Force.

Sections 19 and 23, Order is Power. The perfect order of the eternal Law is the one forceful power of the Universe.

The energy [22] of Divine Will [26] is the Orderly [19] Force [20] of the one Centre [21] of Intelligent [12] Being; the lawful [18], orderly [19]

and harmonious [58] expansion of that Centre [21] of forceful [20] Energy [22] is the one Power [23] of the Universe; the subsisting [9] power of spiritual [2] Principle [6] in intelligent activity of living Light [13], the pure Wisdom [11] and perfect Love [14] of which are reflected in the eternal [47] Calm [24] and perpetual peace [25] of Christ [29], the spiritual principle of living REALITY [8], in the pure realization of which rests that consciousness of an absolute sufficiency [27] in which no desire [C, 26] can be; a perfectly calm contemplation of the Harmony [58] of the divine [17] Truth [10] of the one absolute ALL [34] of Being.

The same plan of reading may now be applied to Division B, and the results obtained will be strictly true statements in regard to the true character and the real being of Man in his fundamental nature, unpolluted by any false opinions on his own part, or through following erroneous opinions advanced by others. Man, the one whole, pure and real creation of Intelligent Being—the true son of God.

Division B, Section 1: Man, the spiritual Soul [2]; the created [3] Idea [4] of Infinite Mind [A, 4]; the one infinite thought [4] resulting from the spiritual activity of Infinite Mind is the legitimate Effect [5] of the one active [22] Cause [A, 5] of all Reality

[A, 8], equally as inseparable from the mind in which it was conceived as is any effect from its cause, or any Idea from the mind which conceived it.

The one infinite ideal Effect [5] is the perfect Manifestation [6] of the spiritual [A, 2] Principle [A, 6] of creative [A, 3] Being; or, that principle manifested. It is Principle [A, 6] in the act of manifestation [6]. A complete Reflection [7] of the underlying Substance [A, 7] of Being.

Division A represents the Subsistence of Being itself, the one and only God.

Division B represents the Existence of Being, or the living activity of the one Being, while reflecting its own substance; expressing its own reality;

effecting a perfect manifestation of its own fundamental principle.

God subsists within Himself. Man exists from God, retaining his existence *in* God. These two divisions are united in one perfect whole [34] of Individual [33] Being, combining Principle and Manifestation [6], Reality and Expression [8], Light and its Ray [13], Life and the Breath of Life [15], Intelligence and Knowledge [12] of that intelligence in one active whole of divine Energy, Action [22], Power and Strength [23]. Considered together these two represent the one entire all of real Being. Man is the Manifestation [6] of God.

Division B is only Division A made manifest or outwardly expressed.

Division A represents the Essence of all Reality; therefore it is the whole: hence, God is the entire Essence of Being. Man is that Essence in Manifestation; or Manifested Being: the Essential Manifestation of living conscious Reality.

SECTIONS.

The second way of reading the chart is by sections. In this reading we find a concentrated statement in regard to all the recognized parts of Being, in each section.

Each section may be studied independently, or in its relation to the adjoining or any other one.

Section 1 may be said to be a section of Personality, in which we

find the names of all the personal characterizations of Being recognized by thinking man: God, Man, Person and Body.*

Section 2 is a section of Element; each element describes the personality expressed by the name preceding it in the same division; thus living Being is recognized under four personal forms, each represented by an element recognized as belonging to it—*e. g.*: a God, who is Spirit; a Man, who is Soul—the spiritual soul; a Person, which is personal sensation or sense recognition of things, and a personal Body, which is constructed of the Material elements of the earth and is a part of the earth, never leaving it. Section 3 is a Section of Action, and

* The term body here signifies all bodily form.

Section 4 represents definite, conscious, active intent, both real and assumed.

Section 5 is one of natural result of definite form of action.

Each Section is in itself an entire explanation of some one phase of Being or its activity, and is complete in its own sense.

Each Section in its entirety may be read in immediate connection with the preceding or the subsequent section—*e. g.*, Sections 14 and 15—A, Love is Life. B, Faith is the Breath of Life. C, Pride is a mere belief based upon an erroneous opinion in regard to Life; and D, Hatred, which follows Pride, leads to Death, or that sense of absence which results from lack of comprehension of the real character of

the true Breath of Life.—Clear comprehension of the Breath of Life results in true Faith [Div. B, Sec. 14], which rests only upon actual knowledge [12] of the substance [A, 7] of the real things of Being.

Section 14 to 13—Love is Light. Love sheds a warm, glowing, living light within, around and through the Soul which rightly loves in clear comprehension of pure Life.

Faith is the Ray of Light [B, 13] —the light of pure understanding—streaming forth unobstructed by any false opinion, from Love the active Centre of the one Life of Being itself.

Pride is a cold, loveless and lifeless refraction—a seeming ray unassociated with the centre of light; turned

aside--bent from the true course—cold, fading and ending in nothingness of light; or darkness, the utter lack of comprehension of Light, Love, Life, Law, Principle, Truth.

Each section presents some problem in regard to the activities of life which, if carefully studied, will yield a return in knowledge of law which gives power of control over many of the vicissitudes of life.

A full comprehension of the true relation existing between two sections frequently is a revelation, throwing a flood of light on some heretofore dark and mysterious problem of life. Especially is this true of the relation shown to exist between Parts 1 and 2 of any section; the REAL and the seemingly real.

Actual, unconditioned BEING is all represented by Div. A. The other divisions represent only different views and varying degrees of comprehension of the living activities of this one ubiquitous Being, of the eternal truth and infinite goodness of which we are all living and participating manifestations, lacking only comprehensive recognition, and living lives solely for the purpose of coming to know the laws of our being, in growth which can only come through conscious experience in living the law.

Experiencing, we consciously recognize element of law; Recognizing, we comprehend; Comprehending, we understand; Understanding, we realize; Realizing, we come in possession of,

and Possessing, we *become* that element. Thus existing man, through that existence rightly apprehended and properly developed in continuous, persistent effort to know the entire truth, regardless of opinion or selfish desire, may daily grow nearer in consciousness to the character and qualifications of that perfect model of Manhood from which he springs, and for the perfect manifestation of which he now enjoys life on this earth, which is filled with expressions of the loveliness of unchanging spiritual reality.

No one is debarred from Principle.

"Seek and ye shall find; knock and it shall be opened unto you."

Metaphysical Healing.

THE

PHILOSOPHY OF HEALTH

Is taught to classes in a course of Lectures, which explain each word of the within Chart and the principle of each idea in its relation to each other one and to the whole, thus developing correct understanding of all parts of Being and all forms of Life Activities.

Knowledge of Laws of Life and comprehension of the principles of Being give ability to remove sickness by means of natural thought action.

A pamphlet explaining the course of instruction will be mailed upon request.

— A —

Metaphysical · Chart

BY

LEANDER EDMUND WHIPPLE.

This work classifies about two hundred words expressive of Being, its Attributes and Activities, both real and illusory, explains the meaning and importance of each word in a correct understanding of principles, and demonstrates the relative bearing of one idea upon another in Science, Philosophy, Logic and Reason.

The Chart is especially prepared for classes, but is valuable as a guide and for reference for teachers and students of Mental Science and Occultism.

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